1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

stewed. It may be placed in warm water to simmer; then bean flour is added to thicken the stew. Squirrels should be eaten fresh. The viscera are removed, and if it is to be boiled, the skin, head, and tail as well, but not if it is to be roasted. Rabbits are roasted in the ashes and possibly in roasting pits. Doves and quail are eaten, but only infrequently although they abound at harvest time. Only quail eggs are eaten. 252 262

Fish are neither caught nor eaten. (These live in the [illegible]ado but not in Cataract Creek.) Fish are not tabooed, but the H[illegible]upai are afraid to eat them because they never have eaten them. [illegible]nakes, frogs, and lizards are not eaten; in fact, they mock the Walapai for eating the last mentioned. [226]

Most cooking is done out-of-doors and meals are served there also. The cooking vessels, trays of fruit and bread, and vessels of drink are placed together on the ground. A vessel of ground salt stands near by, but very little is used, and practically none at all in the process of cooking. The whole family groups itself about these, within easy reach of the one or two *pièces de résistance*. Bits of meat are fished from the stews with fingers, twigs, or knives, while the mush is scooped or sopped up with a bit of bread, flat sticks, little horn and wooden spoons,[1] or even with three fingers. Eating manners are fairly decorous by our standards. Even small children help themselves, but forwardness, quarreling, and especially pilfering before meals, is met by sharp reproof. As a rule women and children eat with the men, but when there are male visitors, the former often wait their turn. In such a case, for example at a dance, the men leave a fair share of the food. As a rule three meals are eaten during the day, but that at midday is somewhat inconsequential. The others are substantial; breakfast on rising, and the last meal after sundown. Everyone eats irregularly throughout the day, for to whatever camp one goes there is always cookery in progress; corn roasting, a load of peaches brought home, and so on. While considerable is eaten at each meal, no food is ever wasted, and the natives do not stuff. Those who have seen the Zuñi in the Hopi villages ridicule their habit of expressing thanks after a meal. [252] 264

Comparative Notes

Havasupai agriculture is one of the few traits shared with Pueblo culture. The general distribution of cultivation through the Americas is well known, but there has been no attempt at fixing its northern limits in the Southwest in detail. [171] 241

[1] Cushing, (a), 550.